quiescence of the Nirguna. But if both are reaL
both must be either separate aspects of the Reality
or coordinate aspects, positive and negative poles
of the one Existence. Any error or confusion of
Mind between them would not be a creative cosmic
Illusion, but only a wrong perception of realities,.
a wrong relation created by the Ignorance.

If we scrutinise other illustrations or analogies
that are offered to us for a better understanding of
the operation of Maya, we detect in all of them **an**
inapplicability that deprives them of their force and
value. The familiar instance of mother-of-pearl
and silver turns also, like the rope and snake
analogy, upon an error due to a resemblance
between a present real and another and absent real;
it can have no application to the imposition of a
multiple and mutable unreality upon a sole and
unique immutable Real. In the example of an
optical illusion duplicating or multiplying a single
object, as when we see two moons instead of one,
there are two or more identical forms of the one
object, one real, one—or the rest—an illusion: this
does not illustrate the juxtaposition of world and
Brahman; for in the operation of Maya

there is a
much more complex phenomenon,—
there is indeed
an illusory multiplication of the Identical
imposed
upon its one and ever-unalterable
Identity, the
One appearing as many, but upon that is
imposed
an immense organised diversity in
nature, a diversity
of forms and movements which have
nothing to do
with the original Real. Dreams, visions,
the imagiha-